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justice to the inherent need to religion of theology. Probably most students of Christian history would assign greater legitimacy to the connection between Jesus and the later intellectual developments of Christianity. Without such development, and with the accounts of the Synoptists alone when examined in the light of biblical study, it is doubtful whether we should have an adequate basis for Christianity. "Back to Jesus" implies that we shall find there a foundation broad enough to build a world on. Yet if we did not have the Pauline and Johannine amplifications, even with all their misunderstandings, the life of the ages would have had fewer Christian answers to its questions, fewer questions which it cared to ask.

The book, however, is full of deep and sound thinking, and its tone is admirable—judicial without sternness, conciliatory without pliancy, courteous, serious, holding its lofty aim of discipleship constantly in view. And its style is correspondingly direct, close-knit, clear; revealing large margins of learning yet not displaying them. It presents the reader with an ease which has been bought by the labor of the writer. There are many illuminating insights and felicities of expression. Those who have been repelled from what they see labeled as Christianity may find here a reverent and thoughtful guide to an acceptable apprehension of Jesus' message.

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GREEK GOSPEL TEXTS IN AMERICA. EDGAR J. GOODSPEED. (Historical and Linguistic Studies in Literature Related to the New Testament. First Series; Texts. Vol. II). The University of Chicago Press. 1918. Pp. x, 186. \$1.50.

THE GOSPEL MANUSCRIPTS OF THE GENERAL THEOLOGICAL SEMINARY. CHARLES CARROLL EDMUNDS and WILLIAM HENRY PAINE HATCH. (Harvard Theological Studies. IV). Harvard University Press. 1918. Pp. 68.

THE WASHINGTON MANUSCRIPT OF THE EPISTLES OF PAUL. HENRY A. SANDERS. (The New Testament Manuscripts in the Freer Collection. Part II). The Macmillan Company. 1918. Pp. x, 65. \$1.25.

Professor Goodspeed's volume gathers together six collations of Greek Gospel manuscripts now in American or Canadian collections, with brief introductory studies and one or two good plates of representative pages from each codex. Such careful work is valuable, for manuscripts may be destroyed by fire, and in any case American libraries and private collections are not easily accessible to European scholars. The studies were published separately, beginning in 1902;

the two latest, which complete the volume, treat of the Haskell Gospels, belonging to the University of Chicago, and of a Gospel manuscript in the library of Harvard University. Apart from the Freer Gospels, the several codices represent various late types and do not offer much of special interest in the character of their text. Almost any manuscript, however, may sometime prove to have its own significance for textual history. When its contribution is added to a great mass of other evidence, in the hands of a master, that which by itself was wholly uninteresting may become full of instruction.

A work similar to Professor Goodspeed's is that of Professors Edmunds and Hatch, who treat of three Gospel manuscripts — two of the 10th century, the other written in the 10th or early 11th and with its text surrounded by a commentary. Each is fully collated, and is described in a suitable introduction, supplemented by excellent plates. The three show varying examples of "Syrian" text; the catena manuscript is closely similar to Codex Γ, which is of the same period. These two volumes thus contain collations of nine manuscripts. At least six others are known to exist in this country, and it should be someone's business to publish equally careful collations of those.

Professor Sanders in publishing his collation, with illustrations, of the manuscript of the Epistles of Paul in the Freer collection brings to a close the publication of Mr. Freer's four Biblical manuscripts. In this last of the four, out of a hopeless blackened lump of decayed parchment infinite patience has recovered some part of all the Epistles of Paul except Romans. It is all that is left of a superb copy of the Acts and Epistles written in Egypt in the sixth century. The text, as would be expected, is of the "Alexandrian" type, and is especially closely akin to  $\aleph$  A 17. It seems to be wholly free from "Western" readings. If the manuscript were complete, it would rank with the chief ancient uncials; and this publication of it makes a valuable contribution to our knowledge of the history of the Alexandrian text.

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THE MYTHOLOGY OF ALL RACES. (Louis Herbert Gray, Editor; George Foote Moore, Consulting Editor.) Vol. XII, Egyptian: W. MAX MÜLLER, Ph.D.; Indo-Chinese: Sir J. G. SCOTT, K.C.I.E. Marshall Jones Co. 1918. Pp. xiv, 540.

The two mythologies treated in the present volume are not only widely separated geographically; the sources of our knowledge of all phases of the religions of Egypt and of Indo-China are so radically